A U M

Now, therefore, it behooves me to examine into my faults; and, if I find anything wrong in me, to put it away and practice virtue only—*Jataka, 151.*

Therefore we would humble ourselves and repent of our sins. Oh! that we may have strength to do so aright.—*Liturgy of Kwan-yin.*

# THEOSOPHY

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## CLOSING SPEECH *of* WILLIAM Q. JUDGE

As Chairman of the European Convention Held in London, July 6th and 7th, 1893.

YOU have now come to the end of your labors. Very justly did Bro. Kingsland point out to you that this convention was marked by the attention given to plans for more and better work, and by an absence of consideration of results. This is the true position. Results will take care of themselves, and our duty is to seek our duty out and perform it, leaving results to the law of nature.

I would like you to reflect for a moment on the history of the society. Eighteen years ago it was founded, and I am talking to you as one who was present at its foundation. It began with a purpose by those who were determined to proceed. But soon the greater part of those who had entered in its early days, left it. These deserters, were, many of them, spiritualists who expected to see a new and more striking form of phenomena, because their mediums had been prophesying wonderful things; spirits were to appear in public on the streets and upon lecture platforms. But when they discovered the real aims and purposes of the Movement to be different from their notions, they left it. Yet the society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H. P. B. alone who

made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. By that it flourished here, and now that it has attained such proportions that it includes devoted, earnest workers, you will do well, year by year to be careful that you do not mummify it with red tape and continual alterations of your constitution. There is a tendency in this country to choke effort with forms and regulations. Universal Suffrage is not the unmixed blessing its devotees insist it is, and if you do not beware, the tendency to hedge your so-called rights to votes, all about with regulations, will work to the congealing of the fire of zeal. It is not a vote that tells in our Movement. It is energy; work, work, work. The devoted toilers here at Headquarters could easily any day relinquish votes and constitutions to your will, and yet go on working earnestly and steadily for the Theosophical Movement, leaving political Theosophists to amuse themselves with votes. So, I regard our conventions, not as assemblies for tiresome and bureaucratic legislation, but great lodge meetings, where we all gather for mutual help and suggestion for the work of another year.

The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitution-declarations, and it is sufficient for the purpose that now and then our officials promulgate a re-assertion of our undogmatic attitude.

ere is a Persian allegory which vir-
trays the results in the after-death
noble or bestial living while upon
Each soul—so runs the legend—is
ubly joined to the counterpart of
the land of souls. This reflex im-
itself it had made by its thinking
ing while upon the physical plane
When one who finds itself linked
ieous and loathsome image protests
insufferable alliance it is silenced
e grim verdict: "What I am thou
de me! I am thyself!" An oriental
ion of the stern, uncompromising
which works unerringly upon all
It is as much in force today as it
those ancient times when the Zend-
with their keynote of purity were
sian law of life. We call this law,
was embodied in the mystical alle-
e law of cause and effect—the reap-
ve have sown. It is a perfectly just
entific law—this gathering in kind
fruitage of act and thought. Our
of jurisprudence is based upon it—
rts of justice put it into effcet. It
possible for anyone to escape it
dividuals or classes of people seen
it is but a debt whose payment
, with interest compounded.

e carried away from here by each
next twelve months, is a deep and
rotherhood. A union in name has
ears ago we formed the union, the
a universal brotherhood, and since
vard realizing what was then but a
hood is an important fact, its ab-
nd difficulty.

make brotherhood a real thing in
notto on their shield. Our brother-
n and women of very various char-
of nature, having personal charac-
rate on others, as the case may be.
accept and tolerate personally all
can we begin to approach the reali-
bsence of this acceptation of others
uspicion, and suspicion ruptures our
e harmony is absent, and brotherhood
ssembled are made almost nil, for an
lls out and covers the mental plane of
ny return, and then the collective mind
of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.

For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love. I give you, for that section, the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up.

The Convention is adjourned sine die.

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# EXTRACT FROM THE SECRET DOCTRINE.*

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is "a mode of motion" and nothing else. But the *force* that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, and undeniably, "a mode of motion"; and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously.

*From the Original Edition, Vol. I, p. 147; see Third Edition, Vol. I, p. p. 170-171.

# THE THEOSOPHICAL MOVEMENT.*

## CHAPTER XVIII

H. P. BLAVATSKY died May 8th, 1891, in the sixtieth year year of her age. The generation which knew her personally is no more, but the fierce controversies which raged around her living still survive, and not a year passes but her name and nature become the target for renewed discussion. It is not overstating the fact to say that of no character in history is both so much and so little known. We say "known," but the fact is that to-day, as when she moved amongst men, she is as much as ever a confronting mystery.

During sixteen years she lived on three continents amidst the most alien surroundings, in the light of the most watchful as well as the most hostile publicity. For those who called themselves her friends and followers were not less critical and observant of her every mood, her every word and action, than those who saw in her a charlatan, an emissary of immorality and irreligion. She never sheltered herself behind any of those privacies or safeguards with which the great, the near great, and those aspiring to be esteemed great are wont to protect themselves from a too close scrutiny. Not one who sought to gain access to her was ever denied the opportunity to question and cross-examine her. Her doors were open to friends and foes alike. Yet to-day as while she lived she remains an enigma, not because of the mystery with which she cloaked herself, but because she presents to the mind of the race an unsolved problem—an insoluble problem from any but one approach; that of the Wisdom-Religion which she inculcated and exemplified. She was herself the very testimony and witness of that which she taught, but none thought to solve the riddle of the Sphinx of the nineteenth century by an application to her of the philosophy she brought.

In closing the *Introductory* to the "Secret Doctrine" Madame Blavatsky writes that she has constantly to bear in mind that "every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt" of life, its phenomena and significance. None that we know of has ever taken home the universal applications of this truism. Those who approached H. P. B. did did so, each with his own preconceptions. Each was willing to admit the shortcomings of his own knowledge, experience, and consciousness; each was desireful of adding to his knowledge; each was "willing to learn" what he could from H. P. B., but when the opportunity and the test came, *who studied himself in the light of H. P. B.'s knowledge, experience, and consciousness?* Yet if she was, perchance, a Being of another order from mankind, some Buddha in disguise, how else could she be truly availed of by any

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series—EDITORS.

aspirant for Wisdom, unless by a reversal of our accustomed mode of inquiry? It is one thing to study the great doctrine, say, of Karma and Reincarnation, from the standpoint of our own present personal predilections and antipathies, and quite another thing to study our own present selves and natures in the light of these twin truths. Yet, if Karma and Reincarnation be, perchance, the very key to the riddle of existence with all its included contradictions, what other mode can possibly bring us that enlightenment and illumination which we all seek and which confessedly neither human religion nor human science, any more than our own knowledge, experience, and consciousness, have been able to give us?

And again, in the *Preface* to the "Secret Doctrine" she says that "the publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them." Although she specifically states that the "Secret Doctrine" is written for the *instruction* of *students* of *Occultism,* how many of those who call themselves "occultists" have ever really studied her life or her writings, let alone derived any applications from them? On the contrary, the multitude of books and other writings emanating from self-styled "initiates," "outer heads" and "teachers" who pose as "successors" and "revealers," do they not one and all merely betray themselves as those very "wild and fanciful speculations" of which H. P. B. wrote warningly? If her own students and professed followers and disciples have made such sorry use, and betray such sorry understanding, of the very genius, principles and practices of the philosophy she taught, how could they or can they but grossly and grievously err in their understanding of H. P. B. herself—the living embodiment of what she taught?

And, finally, in closing the *Preface,* she used this ancient maxim of jurisprudence:

*"De minimis non curat lex."*

*"The Law takes no account of trifles."* Her followers and disciples have taken account of little else! The *Society* engrossed them—not its *Objects.* "Comparative religion and philosophy" engrossed them—not the attempt to detect the vital principles which underlie them all. "Phenomena" engrossed them—not the effort to investigate the "unexplained *laws*" of their occurrence. "Progress" engrossed them—not *Brotherhood.* "Doctrines" engrossed them—not the universal applications of Theosophy. Speculations engrossed them—not the serious study of what was given them for their guidance and instruction. If this is true as regards the Society she founded and the message she delivered, how could it be other than true in the case of the attitude of the students toward herself? Scarce one but put on record his experiences and opinions in rela-

tion to H. P. B. Trifles. Trifles. What she ate and what she wore. How she looked and how she "behaved." How she stood and how she sat. What this one thought and what that one had to say of her. Speculations, fancies, inferences, world without end. All trifles, trifles, illuminant only of the narrow radius of the "knowledge, experience, and consciousness" of the beholders of this greatest phenomenon of the centuries.

Every lawyer knows that the best evidence of anything is the thing itself; the best evidence in regard to anyone the acts and words of that one himself. Too many concern themselves with reputation —too few with *character*. Those who are ardent to learn the *truth* in regard to anyone or anything must soon come to distinguish between reputation and character. The one depends upon hearsay and opinion, upon the thousand forces influencing the testimony and inferences of the witnesses; the other depends upon nothing and no one but the subject himself. And particularly is this watchfulness necessary in the study of anyone who has made or sought to make his mark upon the times. The opportunism of immediate self-interest colors us all far more than any of us realize. History is for the most part a record of reversals of judgment. Who of those that shine with ever-increasing luster through the night of time ever enjoyed in his life-time, or for generations after, that *reputation* which his *character* justified?

And the same state of facts applies in its integrity to what one might at first glance conceive to be the impersonal world of ideas. For, with newer weapons and changed alignments the war of ideas is still the same to-day as in all the past. Men still wrestle and war over opposing ideas as to God, as to Nature, as to Man. The problems of Good and Evil, of justice and injustice, of Life and Death, are as far off from solution, as apparently insoluble as ever. If men can not yet come to a stable conclusion in regard to the very fundamentals of existence and action, how fatuous he who looks for uniformity or unanimity in their applications. Neither human science, human religion, nor human philosophy offers, or ever has offered, any but fallible and tentative, but mutable and partial, explanations or applications concerning those things which are the *universal* experience of mankind. Yet each presumes to-day, as always, to sit in the judgment seat, and pronounce anathema or approval in the light of its own "knowledge, experience, and consciousness" on those very subjects on which each will abstractly admit its own utter incompetency! Could logical absurdity go farther?

H. P. B. showed—and *proved* to all in any way competent to weigh testimony—the unbroken prevalence in time and space of a knowledge that includes *all* life and action, and demonstrated to a Q. E. D. that such knowledge and its Adept-custodians exist to-day as always; that They are the Source from which has sprung everything that the world has that is permanent in every field of human enquiry. What makes men incompetent to weight that testimony, to

proceed to its verification by actual experience of their own? Nothing in the world but human prejudice and conceit, human superstition and materialism, masquerading as religion and science.

Whatever the testimony and opinion of her critics, friendly or hostile, one thing stands out like a flame in the night with regard to the character of H. P. Blavatsky—she was consistent throughout in all that she said and did. Few there be of her critics who can endure the same test of sincerity and good faith. Her profession of faith, her declaration of principles, may be found in the *Preface* of "Isis Unveiled" in 1877. All the rest that issued from her life and pen in the prolific years that followed, flowed with as mathematical consistency as the theorems of geometry issue from its fundamental axioms and apotheghms.

There are never anything but two things to consider—the credibility and the competency of the witness. Search as they did with might and main to find some faintest thread whereon to hitch the imputation of base motives, and thus to destroy her credibility—not one of all the assassins of her reputation ever was able to produce aught that might savor of self-interest in anything she ever said or did. Incredible follies are ascribed to her—follies so egregiously stupid as to fall of their own weight when attributed even to a child or a dolt; impossible immoralities are charged against her—impossible even physically, for her body was that of an androgyne, an hermaphrodite. Slanders and calumnies without number have been perpetrated against her, but every imputation against her motives—and we have assiduously examined the charges of her detractors by hundreds—rests upon no other basis than suspicion, accusation, repetition. In no solitary instance is one solitary *fact* adduced that would stand a moment's impartial examination. To the contrary, not one of the hundreds of original and repeated charges leveled against her but betrays the animus, the interested motives of the *accusers*—not of their victim.

If we turn to the question of her competency, two things become more convincingly sure the more her career is analyzed: (*a*) No single fact adduced by her has ever been upset by counter-evidence; (*b*) no postulation laid down by her has ever been rendered untenable philosophically, logically or evidentially. Her testimony as to facts, her conclusions and theories in regard to the facts, remain as invincible as ever. No one of all her enemies and opponents ever evinced any appetite to assail her philosophy, none ever tried conclusions with her logic and boasted afterwards of his success; none ever showed in his own life the sincerity, the tolerance, the generosity of spirit, the ardor for Truth, lead where it might, that burned with a quenchless light throughout her whole career. One has but to compare the record of H. P. Blavatsky for sincerity and consistency with that of any of her detractors, any of her followers, or *with his own as known to himself,* to gain some glimmer of recognition that of all the heroes and the heroic of history here in our own times in the personage known as H. P. Blavatsky is one who,

in the luminous zone of the eternal great, shines with an undimmed light, needing no borrowed radiance; a Messenger from other Spheres indeed.

To the truly Theosophical student who has gained from her and from her mission some flying spark of grateful perception of the Immortal and the Immortals, nothing can call for deeper reflection or more profound consideration than what may best be called her dying declaration. The accretions of human experience, as concentrated in our jurisprudence, have led all men everywhere to attach a momentous significance to the last words, whether of saint or sinner. The equitable sanction of a dying declaration is everywhere held to equal the sanction of the most solemn oath or other attestation. Let us, Theosophists, who affirm as our holiest maxim, There is no Religion higher than Truth, let us consider, in their application to ourselves and to the course of the Theosophical Movement, the last words of H. P. B.—of Her from whom we have inherited.

April 15, 1891, three weeks before the cord broke, she signed her last Message to the American Theosophists in Convention assembled. She was looking forward; we who are looking backward over the broken arches of our Appian Way, may now see as history what She then saw as the future:

"Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can only offer my passionate devotion and never-weakening good wishes for its success and welfare. . . . Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

"Let me remind you all once more that such work is now more than ever needed. The period which we have now reached . . . is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of

Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pladge to their divine SELF [the invocation of the Esoteric Section], the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger. . . .

"Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves. . . .

"And now I have said all. I am not sufficiently strong to write a more lengthy message, and there is the less need for me to do so as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race; one nation from the other;

and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

"May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

"From their servant to the last,

H. P. BLAVATSKY.

This moving valedictory to the American Theosophists, read to the Convention by Mrs. Besant, whom H. P. B. had sent to America for the purpose and to meet Mr. Judge, cannot, in the light of all that has transpired, be too seriously weighed and considered by all sincere Theosophical students and inquirers, regardless of organizational or other affiliations. If ever prophet spake truly of that which was for to come, this Message of H. P. B.'s is still freighted with occult meaning for us all—meaning whose portent and whose import are but given an added gravity by thirty years of intervening history.

Again, but ten days before her departure, H. P. B. affixed her signature and the date, as to a Testament, to the article "My Books," which was published in *Lucifer* for May 15, 1891, immediately following her death. This article, given publicity to all the world no less than to her students, leaves no room for doubt as to her mission and her message, to all those who attach good faith and sincerity to her dying declaration. It is the last article written by H. P. B. She says:

"*Isis* was full of misprints and misquotations; it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; much of the matter in it ought not to be there at all, and also it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, the work, for reasons that will now be explained, has no system in it. . . .

"The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I

thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate 'master-piece,' this 'monumental work,' as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning, with its misprints and wrong quotation-marks, has given me more anxiety and trouble during a long life-time which has ever been more full of thorns than of roses.

"But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. . . . Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teachings are mine,* as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. . . .

"The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria persona* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the 'Russian spy' theory down to my acting on false pretences, of being a chronic fraud and *a living lie,* an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated;* that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits *(sic);* and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk! On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work, and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that

my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my 'fraud,' or that they lacked the cleverness of even an average good writer.

"Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled,* for which I am in no way responsible, (*a*) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (*b*) that many a passage in these works has been written by me *under their dictation.* In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism . . . and of the phenomena of *thought-transference,* will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—*even to repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psychomagnetic *rapport,* and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, becomes as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

"Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct lies and slanders unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of 'slanders and lies,' my contempt for the slanderers was too great to permit me to notice them . . . But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—*and nothing but the truth.* Not that I seek to excuse myself in anything even before them or to 'explain things.' It is nothing of the kind. What I am determined to do is to give *facts,* undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim.*

"(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

"(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences.

The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

"(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

"(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

"(5). When I started to write that which developed later into *Isis Unveiled,* I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it,* that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

"Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis,* before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages of the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis.* It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index,* who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* 'Before the Veil.' If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

"From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except

in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if 'Vaivaswata' (Manu) became transformed in the published volumes into 'Viswamitra,' that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

"And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the Introductory Chapter 'Before the Veil.'

"Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the 'borrowing.' But all 'parallel passages' to the contrary, as I have not done so, I do not see why I should confess it. . . .

"*(Isis)* . . . is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead 'guilty' in the ordinary sense. . . . I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

"But in view of the facts as given above; and considering that—

(*a*) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated)*, may be called only a sort of translation of my facts and ideas into English;

(*b*) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(*c*) Though I have since learned sufficient English to have been enabled to edit two magazines . . . yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

"Considering all this and much more, I ask now every impartial and honest man or woman whether it is just or even fair to criticize my works—*Isis* above all others—as one would the writings of a born American or English author. What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour

of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I, p. 46) from Montaigne: 'I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them.'

"Is any one of my helpers prepared to say that I have not paid the full price for the string?

H. P. BLAVATSKY.

April 27, 1891."

The public mind, ever the victim of sophistry and special pleading, of intelligent casuistry and speciousness, of hearsay and insinuation, posing as guides, leaders and benefactors of mankind, has ever mistaken the conqueror for the deliverer, the politician for the patriot, the hired attorney of special interest for the disinterested jurisconsult, the sectarian for the disciple, the empiricist for the true Scientist, equivocation for logic—*Black Magic for White.* Is Brahminism the teaching of the Rishis? Is Christianity the teaching of Christ?

The greatest obstacle confronting the Saviours and Philanthropists of all time in their ceaseless struggle to promote the amelioration of the conditions of mankind is the same to-day as always, and it always presents a hydra-head: the army of the forces of reaction which has stolen the livery of heaven left by some former Messenger—the "established order" and "vested interests" whose doom is sealed if the public can be led to investigate at first hand their claims and pretensions; the fresh crop of pretenders to the mantle of the prophet who follow in the wake of every new Messenger, ready to say anything, promise anything, do anything, "in the name of the Master" in their thirst to set up a new Hierarchy of which they shall be the ministrants and beneficiaries.

During the life-time of H. P. B. every force that could be brought to bear was availed of by the one class. Every one of the abundant attacks on H. P. B. posed as an "investigation" made and conducted in the public behalf; not one but shows the vulture's beak, the jackal's snarl, the wolf in sheep's clothing; not one but is an *inquisition* conducted by some jesuitical interest.

Since the death of H. P. B. the second class of the enemies of mankind becomes every day more numerous. Is it not time for "all True Theosophists of every Country and of every Clime" to arise as one man in defense of pure Theosophy and its Messenger and Avatara?

*(To be Continued)*

# THE SPIRIT IN THE BODY.*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita. Chapter XIII.

REACTIONS must come; a period of high thought and endeavor, is not yet the consummation, and must of necessity—being above the normal level—bring about a condition below it. Knowing this to be the law of action and reaction, the *buoyancy* resulting from this knowledge should bring us quickly from below to a higher level than before, to a better understanding.

Ships, sailors and men of all kinds get into "doldrums" at times. The sailors know that there is no getting anywhere without the ship, and the ship goes not without wind, so they—just wait for the wind; some, I have heard, go to whistling in order to raise a breeze, but I do not imagine that the wind is hurried at all by their efforts, and the whistlers only keep themselves in a state of irritation by their deferred hopes. The wiser of them take the opportunity to repair their kits, and do a general overhauling, so that when the wind does come, all is ready for it. The general position with them no doubt is, that a sailor's life is "work all the time," the *kind of work* being determined only by the circumstances.

A true student of Theosophy is—I think—a good deal like the sailor in many ways—particularly in the realization that whatever comes, it means work, in one way or another. A realization of the thing to be done gives the right direction to effort. And we who know that the universe exists for the purposes of Soul, can be but momentarily disturbed by anything that may come to pass. You have that attitude, and the adjustment of the effects of events to *it,* must become more and more easy and rapid as time goes on, and enough "monads" have been examined to get the general classification. Call it a study class doing examples in obstacles.

I think you are dead right in saying that we blunder in thinking that we get anything outside; that is the tendency of the age—analysis instead of synthesis. We have not only to fight this in ourselves but we have to meet the effects of it on every hand. It is a tough fight but it makes strong souls and we accept both these propositions.

We did not start out expecting a "train de luxe" to heaven. We knew it was to be a fight every step of the way; and not only

*From the letters of Robert Crosbie. Here published for the first time.

do we have to fight but to meet and surmount all the obstacles that the enemy—this civilization—places in our way. But in view of the great prize—the uplift of humanity—these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied. We know all these things, yet we have to say them over and over again to ourselves and to each other for mutual encouragement. And it is right that it should be so. The comrades who are well support those who may be suffering from illness and disability from whatever cause, and they are right glad to do so. For our army is an army by reason of mutual support. Think what OUR ARMY is, and despair—if you can.

I am reading all your statements with interest; they all show a consideration from the right standpoint—from Universals to particulars. I think with you "that what you call old-fashioned hard thinking is worse than useless" and that "if one keeps pondering on the philosophy or some application of it, ideas arise in the mind." Pondering on the Self as in all things, and all things in the Self, must be productive even as the Self is the producer.

It is not so much what we can formulate as what we consciously live; the formulation may give direction and continuity, and so is useful to ourselves and to others; the application of right thought comes from pondering on the Self. Your letters indicate that attitude. The thing to be guarded against is the materializing of the ideas, and I see no sign of that in you. The Egoic consciousness being not limited like that of the physical, and in a state of matter inconceivable to us, our terms cannot comprehend it, although its universal application can be brought to bear upon our present plane, and a junction made—which is no junction in the ordinary sense—but a higher view-point.

All these attempts are efforts, and everywhere in Nature we see that effort brings results.

Judge said "All, all is the Self." He said this for no other possible reason than that the idea might be *seized upon and held.* The "Gita" says: "Enveloped by my magic illusion I am not visible to the world" (that is, to segregated forms of perception) "for this my divine illusive power acting through the natural qualities is difficult to surmount, *and those only can surmount it who have recourse to Me alone.* "I am the Cause unseen, and the visible effect." "But for those who thinking of me as identical with all—constantly worship me—I BEAR THE BURDEN OF THE RESPONSIBILITY OF THEIR HAPPINESS.

All these quotations you know very well, yet they cannot be too often repeated. I think you stated the gist of the matter when you said that any differentiation whatever is Maya—because impermanent. There is nothing but Consciousness *per se;* all the rest are perceptions *in* a and *of* different states of matter, and in infinite aggregations.

Well, to the mail once more. You have had a hard week of it; look for the compensation not for yourself but under Law. As ever—

# INITIATION.*

AS every one knows, in all the great religions of old time, there were certain grades among the devotees, and the successive steps by which these grades were attained were marked off by initiation into the mysteries.

Such initiations still exist among the votaries of the Wisdom-Religion and, being by their very nature involved in the most profound mystery, much curiosity has been awakened as to their precise character. There are many who seem to look upon initiation as a purely mechanical process which depends solely upon the will of the initiator, and some seem inclined to blame the stewards of the mysteries for not publishing whatever knowledge they may possess as widely as possible, so that it may be within the reach of any individual of an enquiring turn of mind.

The really important part of initiation is however the fitness of the candidate himself. Just as it is said in the Bible that new wine put into old bottles is liable to burst those bottles, so, in like manner, if esoteric knowledge is imparted too far in advance of the progress already made, the mental balance of the candidate will be upset and madness is liable to supervene.

Hence the attitude we should adopt is not so much one of an intense desire for initiation—often but a form of ambition, the wish to be wiser than our fellows—as an intense determination to do everything in our power to fit ourselves for reception as initiates.

If it is true that "the whole universe is an aggregate of states of consciousness," it would seem to follow that the real difference between one who is an initiate and one who is not lies in the fac that the former looks at all things from a totally different standpoint to the majority of men. It is not that he has acquired certai items of knowledge that others do not possess, such as the way to manipulate the hidden forces of nature, but that he is on a higher plane of consciousness altogether. If such a higher plane has been attained, it will follow that his whole range of ideas will differ from that of others and he will be sensible of the operation of causes of a more far-reaching character than those cognized by others. He will be as it were in the possession of higher and superior information and so will be able to form juster conclusions and this fact alone will give him enormous power.

The action of the entire universe is but a detailed manifestation and example of the action of mind on matter, governed at the highest point by the action of the universal mind. Between the finite human mind of the ordinary uninitiated individual and this universal mind lie an infinite number of gradually ascending degrees, and the higher the plane of consciousness the nearer is the approach to the universal mind which is, as it were, the main-

*This article was first published by H. P. Blavatsky in *The Theosophist* for June, 1886.

spring of the whole. Although there are no hard and fast lines in nature yet these various grades may be marked off into great main divisions; and it is the successive attainment of these, one after the other that is represented by the degrees of initiation. When one plane of experience has been exhausted, there is needed, as it were, a fresh impulse to enable us to go on higher and this it is that is supplied at the time of initiation.

ALPHA.

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# SPIRITUAL PERCEPTION.

SAVIOURS to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible." Taking the christian scriptures as they stand, we see that Jesus was often not recognized. And we read in the Bhagavad-Gita that Arjuna, loyal disciple though he was, did not fully realize the greatness of his preceptor.

The Master, the Teacher, is the Perceiver who perceived, and having perceived, works that we may perceive in the same way, for the One Self is also in us, although something stands in the way of our clear perception, in the way of our realization of It.

In profane history, no character has been more examined than that of Napoleon the Great. In the vast mass of memoirs and "old diary leaves" (a partial bibliography covering one hundred and twenty pages) an army of persons record their perceptions. His war horse "Marengo" "perceived" him; so did the soldiers; so did his valets; his secretaries; his brothers; his wife; and his generals, and many of them gave their observations to the world. Of all these writers can we find even one whose perception was clear; one who recognized the great forces at work in the affairs of men; one who could see the spirit in the body, and who understood the affinities with Napoleon's subtler vehicles that anon saved and anon damned him?

We do not perceive clearly because we identify ourself with the qualities which spring from nature. It was to be expected that in the last quarter of the last century, only a handful of students were able to recognize The Word made flesh when He became once again "in all things like one of us." Those in whom the predominance of *tamas* obscured the vision, passed on heedless; scornfully indifferent. Where *rajas* prevailed, the devotee of desire and ambition saw in the Teacher only one of ability who was too fanatic to turn that ability in the right direction; that is, in the direction which this critic was himself following. And if *sattva* prevailed, there was the good will, and the feeling that the Teacher was a "good old person." All had the power to perceive

aright, but under law each had got just that vehicle which he had himself made; and he looked "through a glass darkly" which he, and none other, had obscured. From the sattva quality, we mount to Wisdom, to clear sight; we come to Know. So the Teacher looks to each one as that one centers his consciousness.

Many are inclined to entirely neglect this vital fact in considering testimony. That one is a responsible witness, according to the standard of the day, is no guarantee at all that his vehicles are such that he can perceive truth, or benefit by an association. That one has had the good karma of meeting and associating to some extent with Those who brought Theosophy, or has studied the "Secret Doctrine" a certain length of time, is in no way a patent of precedence, nor proof that any wisdom is present. The fact is simply to be considered like any other fact, like the fact that one has entered a school room at some time and has had the opportunity to study.

What did Napoleon's valet or secretary know of the art of war? Nothing. Capacities had not been evolved in those instruments to permit the comprehension of the work on which their master was engaged; they had not the clear sight to understand the incarnation of a genius and the forces at work in the period. But they could see scandal and intrigue, and accordingly filled their books with gossip. Whose fault was it? Their own, of course, there being no special gifts and the presence or absence of capacities resulted from self-induced and self-devised efforts, or the lack of them.

We can easily recognize how much more deep-rooted would be the misunderstanding of the incarnation of a Great Spiritual Teacher: one whose wisdom, whose work, whose world-wide message, proved the greatness of the Messenger. And, at the same time, we can understand the falling away of those pupils who had for awhile been faithful: something of perception for a time and then identification again with "the mighty magic of prakriti." The course is stated to be ingratitude, misunderstanding and then betrayal. Forgetful of the love and gratitude due for what had been made accessible, through blindness caused by intense desire for that which, under law, the Teacher could not give that particular student, he would "misunderstand," seeing all things contrary to their true intent; seeing evil and intrigue where there was none; and then betrayal, as a natural sequence.

"Make clean and clear your own perceptions and all the rest will follow naturally." When we have commenced we will recognize the truth of this statement: "the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion."

Those who Perceived, Those who had *realized* the Self, would present such a complete and consistent philosophy as would arouse the sleeper within and enable us, by applying those teachings, to mount to wisdom, to gain true perception. That complete philosophy we have in Theosophy as it was given by Those who brought it. On the contrary, the teachings and writings of "swamis," mediums, wandering "astrologers," and metaphysical Wallingfords, who infest the country, will only lead us deeper into matter, so that we sink below. For, on the one hand, we have in the theosophical books the production of true perception, of Spirit controlling matter; and on the other, the productions of matter, of ignorance, of the perceiver blinded; and the Self of Spirit and the self of matter can never meet; one of the twain must disappear.

Seeking true perception, union with the Self, we will in some measure appreciate W. Q. J.'s saying: "The way for all Western Theosophists is through H. P. Blavatsky," and Her statement that W. Q. J. is the bridge between the true Esoteric knowledge and the American people; for we find in Their teachings and in Their service that which is homogeneous with our Real Nature.

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# THE FULL ALLEGIANCE

[Thoughts on the Bhagavad-Gita]

UNLESS, in fact, one be utterly blinded to truth, the difficulty does not lie in the acceptance of the Eternal Verities, which are self-evident, but in their application. Arjuna had lived and striven for many lives (as no doubt have we all) before Krishna was able to present to him the truth, unreservedly, that "The path which is not manifest is with difficulty attained by corporeal beings." For the true Teacher is veritably *"Great Nature in propria persona,"* and like Nature does not create until the necessity arises; so that until the student's mind is prepared for the reception of truth by a sufficient inclination toward the Teacher, the light of the Teacher's knowledge cannot shine upon him.

Thus it is only now, with his eye fully opened, that Arjuna perceives the true significance of the POSITION ASSUMED. Heretofore, through success or failure, through virtue or vice, he had actually—though no doubt unconsciously—held to the idea of himself as a person, and to the idea of the Teacher as a greater, nobler, wiser being than himself; a friend, beloved companion and safe counselor—but still a person to be gauged at his will. Arjuna at last sees that the One whom he had taken for a friend is the living embodiment of the truths taught. Overwhelmed by the manifold

nature of Krishna, Arjuna fears that he has lost his hold on Him and he cries out to retain it: "Show me that other form, O Thou who are the dwelling place of the Universe. I desire to see Thee as before." He is truly humble for the first time, for he sees things in their proper value. He realizes Unity in diversity, in being.

How has this attainment been reached? Through faith based on discrimination. He was able to discriminate as to Fundamental Truths, and his constant work had been the attempt to study and apply them. Faith had prevailed in him through the conviction of these truths, and as from faith arises energy or perseverance in meditation, he was able to continue the effort through all the discouragements of the hard and difficult Path, beset as it is by the enemies of mankind.

But although Arjuna had appreciated the great axiomatic truths set before him; had appreciated the help and instruction asked for and received; and in his effort to apply the teachings, had learned to love and appreciate the Teacher, he had not fully distinguished as to the Single Source of his help and strength. The line of connection between himself and the Source had not always been pure and straight, for he had doubts and despondency, and these come always from the lower nature and never in any case from the Higher. Thus by deviation he fell into bogs of his own making. Now there is no longer illusion; it is solely a question as to the best possible way for the as yet mortal-Arjuna, to tread this Immortal Path. In all sincerity of motive he asks for the *human* application.

Krishna, in divine wisdom and beneficence, knowing the Arjuna-nature as Arjuna did not know it, had refrained from revealing its actual dependence. Only as the conditions arose could the truth be manifest. For the idea of separateness, inhering in pride, had ever been with Arjuna in the struggle; ever the thought "I am doing" something; "mine, the attainment," had been with him. But now he sees that "the eye of discrimination," as developed in the tracings of his nature through its various relationships to the Source, has constituted his true learning; the Source itself, his true comprehension. He sees that the "Channel" must be recognized and acknowledged, not for the sake of the Source which needs no recognition, but because the degrees of Its realization are the steps of actual attainment. He sees that the true Teacher may be placed by the aspiring Arjuna "as high as he will," for the true Teacher, ever retiring behind the Eternal Verities, which he constantly holds before the pupil, cannot be found and comprehended save within those truths which he represents and exemplifies.

Arjuna when weakest and most dependent—having least understanding of his own nature—thought to reach the goal by the path of the Unmanifested. Unable to see the Unmanifested in the manifested he had "despised it in human form." Now he knows

that he was seeking, not the Goal in reality, but his own way, his own attainment. He sees that knowledge unrelated to the Source from which it springs is but the "Eye Doctrine," without the heart-light that should accompany it.

Possessed of unshaken faith by the knowledge of both the permanence and mystic faculty of Krishna, truly receptive for he is truly humble, he renounces his lower nature unconditionally to the service of the Higher. The full renunciation becomes the full reliance. As the full reliance is given, the metaphysical line of separation between the lower and Higher nature disappears and he becomes *one* with Krishna, the Teacher. In this FULL ALLEGIANCE he obtains the full application. By the various steps of this application, there is no pilgrim, however weak or errant, who may not attain.

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# WHAT WE OWE.

DUTY forever means to OWE—to owe to Life. Being Life we owe naught but Giving. It is the Giving we owe, not the gift. Gifts vary, but the Giving may always be pure. From the purity of the Giving, the channel shall at last run full of the richest gifts, for the channel does not choose the gift. The gift is chosen by That which alone can choose—Life itself. What then hinders the giving? The lack of *feeling to owe.* Why the lack of feeling to owe? Ignorance, blindness. What obscures the Sight? Fears, desires.

Manas, the Mind, Son of the Sun—Fire-Lord—come to Earth, crosses the Cosmic thread of the Builders, and becomes entangled in it—not His work; not His habitat; not His destiny—but his Field, His Progeny. He runs along the line of the Attraction—His own in creation—loses Himself in the THREAD, retraces not his Steps, and not tying back to the Source, He fails to purge, purify, refine and lift up Nature—his Mirror. THE IMAGE-MAKER HAS FALLEN DOWN BEFORE THE IMAGE.

But He must return to Duty—the foremost Motor of Life—Giving, *plus* experience, *plus* Knowledge—the knowledge that He is no creation, that He is no gift, that He is no experience, but none other than the All-Container—which is forever One and Uncontained—because All. Therefore owing to all, He gives ALL. The Giving becomes the gift and the gift the essence of the Giver. Thus there is no separation. This is the Lesson. He goes from Death to Death who sees a separateness. Our only Death is that we see separateness in the Mind—Play-Master of Life—for Death does not exist in Life, in Consciousness, in Spirit, but only in IDEA. Thus peopling our current in Space with ideas, we create Death in Life.

# MENTAL HEALING AND HYPNOSIS.*

MENTAL healing, metaphysical healing, mind cure, spiritual healing and Christian Science all come under the same head; there is no difference between them in the range of their action or the basis upon which they are founded. All are forms of *self*-hypnotism. But hypnosis is something of itself and in itself, which would require extensive treatment, its basis being a sort of artificial catalepsy. Whoever is hypnotized is thrown out of his normal modes of perception; his own external perceptions are closed to him and he sees only from the basis which the operator presents to him. Mental healers and Christian Scientists make use of certain ideas and abstractions in formulae which take the mind off the body, though it is generally believed that "thought" is the means by which the healing is effected. Now *thought* differs entirely in its nature and relation according to the knowledge of the thinker, and to use a prescribed formula, as do the adherents of these healing cults, is by no means to employ *thought*. What passes for "thought" is the idea that diseases are caused by thinking of them, and that the only way to overcome them is by thinking of that which is not disease. Of course, that is only a formula.

Are there cures brought about by such practices? Certainly; by each and every system, no matter how much they differ from each other in their claims. Just so, there are cures made by every "remedy" ever proposed under the sun. Testimonials are found for every kind of a remedy and to every kind of formula that was ever presented mankind. Medical practitioners bring about their cures also, and even the "quack" remedies advertised in the newspapers bring floods of testimonials from people who have been cured of disease after having been given up by physicians. Since, then, healing is brought about in many ways, it is clear that neither the fact of healing, nor any number of testimonials, have any value as evidence that any one of these systems of healing is a *true* system.

We need to inquire into these systems from the point of view of Theosophy, for let it be understood that Theosophy does not *attack* any form of belief or any form of philosophy whatever; it merely compares them with Theosophy. If that comparison shows a lack in their theories of explanation and a failure to give human beings a true basis to think from by which they shall gain a realization of their own nature and the laws ruling every thing in every place, it can not be said to be the fault of Theosophy, but that of the *partial* philosophy under consideration.

People are attracted to these partial systems of thought by the healing of disease promised. What they need to look for is not the cure, but the *cause* of disease. The fact that no one specific method is a cure-all ought to show that there are different kinds of disease;

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*From the stenographic report of a talk by Robert Crosbie. Here published for the first time—EDITORS.

some, the result of bad habits, lack of exercise, wrong diet, and the failure to observe the ordinary laws of hygiene; others, nervous diseases, the effect of wrong ways of thinking, of worriments of various kinds. There are also other diseases which are mechanical and organic, where certain organs have become affected to such an extent that they cannot respond to normal action in accord with the other organs. The organs are materially formed of the matter of the three lower kingdoms—mineral, vegetable and animal—taken from the food we eat and transmuted into the organs. Consequently, where some kind of element is discovered to be lacking, something of the material nature may be added which, in most cases, in itself will restore the organ to its natural condition. Diseases caused by wrong habits are, of course, cured by correcting the habits. Where an irritation and nervous condition has been caused by too much thinking about some ailment that may exist in the body, these "mental" operators have their great field of "success," for when the mind is withdrawn from the ailment, the body has within itself the power to restore itself to a normal condition, in many, many cases. Where the mind is self-centered and concentrated, it does not permit the body to resume its normal operation, but rather increases the disease, since the power of the consciousness of the being is placed upon it. The body has its own immuning power, if left alone.

The body is a mechanical instrument which has been brought into being and is kept in action by the thinker who inhabits it. But, those who put forward ideas in regard to mental healing have never concerned themselves for a single moment with determining the cause of having such bodies, being born into such bodies at this time on the earth, where they themselves come from, whither they are going, and what the purpose of life is. All these panaceas for ills fail absolutely to recognize the operation of law—the operation of cause and effect. They ask for no understanding, nor do they present a basis for right thinking, right conduct, and right progress. Therefore, people who take up these lines get nowhere. If perchance, by taking their minds off their disease, the body gets better of itself, they have gained no *knowledge* by it; they are only made better able to continue along their ignorant lines and die when the times comes no wiser than when they were born, believing this to be the only physical existence they will ever have.

To minds engaged with universal ideas, such as The Self of all creatures, the Divine Law of Justice, the evolution of all grades of beings, the great cycles of men and planets and universes—ideas of healing these temporary bodies appear very, very small. For what does healing mean? Getting rid of the effects which we ourselves have produced, consciously or unconsciously. What does a diseased body mean but that we have ignored our own natures and acted as though we were bodies, and broken every law of hygiene that we know of? If we lived according to the laws of hygiene as we know them, these diseases would not be upon us. The savage does not know anything about Christian Science; the Red Indians of the

past knew nothing about mental healing of any kind; but they had remarkably healthy bodies. Was it their thought? No, for the Red Indians did much murder. It wasn't their thinking that made them healthy. It was their mode of life—because they lived naturally. It is our modes of life that make us unhealthy. It is our modes of thought that make us take up these modes of life. We have not discerned what we are, and consequently we have acted in ignorance.

All these healing systems are presented for one purpose—to enable us to relieve ourselves of the responsibility of our own acts. In Occultism that is a crime. We may use natural bodily methods, but we may not try to drag the Spirit itself down to relieve us of the diseases that we have brought upon ourselves. That we can think for a moment that Spirit, the root of all being, can be dragged down to relieve us of those troubles brought upon ourselves is a blasphemy to anyone who thinks deeply, and a denial of the Real Self. The body is a machine, which represents the effects of causes set in motion, whether ignorantly or consciously. We should recognize that being a machine—an instrument formed from the matter of the earth—it can be kept in balance by restoring those elements it lacks. We should not think too much of the body, nor think of it at all, save as an instrument—our present physical automobile, so to speak, which we ought to keep in running order and use as we would any machine. We have to run it according to the laws of its operation to make the body a perfect instrument; but we will keep our consciousness on the plane to which it belongs—not chained to the body.

In these mental healing processes there is a great danger. The powers of Spirit are far greater than any known power we possess—greater than dynamite, or the applications of electricity. Moving along these lines blindly as many do is liable to bring disaster; has brought insanity time and time again. We hear the "demonstration" of cures, but we do not get the demonstration of failures. And they are many. Mental healing may throw the disease back into the place from which it came, back into the mind, but just so surely will it come back in some other form and also with more force than before. The spiritual nature itself will not permit us to avoid the results of causation which we ourselves have set in motion. Those abstractions which take the mind off the body, such as "God is All Good," "There is no imperfection," set certain currents in motion in what is known as the Pranic or Astral body. These currents act and re-act and interact between the inner and outer body, and in the end are bound to produce injury, no matter what the present benefit may appear to be. At the best, we have only delayed the day of settling.

The only way that matters in life may be brought into their proper relation and harmony is by an understanding of our own nature, and fulfilling it. That course would make a heaven of this civilization, compared with what it is now. It would obviate nine-

tenths, yes, one hundred per cent, of those diseases which now afflict us, whether individual or general, sporadic or epidemic. For all diseases are caused by men, individually and collectively, and even the catastrophes in nature are the result of man's misunderstanding of his own nature, and the thinking and acting based upon it. The spiritual power that lies in man's thinking goes much farther than the formulation of it. Whatever of error he produces finds its return from all parts of nature—from fire and air and earth and water—for all the elements are but the embodiments of so many degrees of intelligence, and we affect them against the nature of the whole, which is a synchronic evolution. We hinder the elemental lives and they resent it. Even the forces of our bodies are composed of lives of different kinds; the very organs in our bodies are composed of different kinds of elemental lives, all having their relations to different parts of nature.

All these healing schemes, isms, and religions are attempts to dodge our responsibility. Our complaints about our environments are attempts to dodge our responsibility. Our belief in this God or the other God or this system of belief, this salvation, are attempts to dodge our responsibility. We have to accept that responsibility, and stay with it, first, last and all the time. For we are all bound up in one great tie; we can not separate ourselves from each other, nor from any other being. The high beings above us who have passed through the stages which we are now passing through are just as closely related to us—and more so—than we are to each other, for They desire to help us in every way, if we would only allow Them. Savior after Savior has come to the earth for our benefit, but no one can give us any more benefit than to point to the truths that have been given all down the ages. We must take advantage of that knowledge and advance out of the state in which we have placed ourselves. No Savior can save us. No God can protect us. No devil can torment us, for both the God and the devil are within. The devil is the misunderstanding of our nature. The God is that place in ourselves that we come to know and realize and see reflected in the eyes of every living being. It is the God in us which demands *self*-advancement, self-induced and self-devised exertions, and *the full acceptance of responsibility.*

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# ON DUTY.*

. . . The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them, such as marriage ties, or because one's destiny has allied one to them; I mean those we owe to parents or next of kin.

*Reprinted from *The Key to Theosophy* by H. T. Blavatsky. Original Ed. p. 240.

# EVALUATIONS.*

EVERY being in the universe—from amoeba to man, from man to Master—has acquired knowledge only through observation and experience. So many men on earth, so many kinds and degrees of knowledge; but do we therefore mean that all have different, wider, lesser, vaster experience than the rest? Far from it. Millions of men each day meet birth and death, hunger and satiety, joy and pain. Never do we have a unique experience; yet each man's knowledge *is* unique. Columbus sat looking at an egg one day: thousands of men had looked at eggs before, but Columbus saw in that egg the discovery of America. Newton one day saw an apple fall to the ground, as hundreds of men had seen before him. But Newton saw in the flash of that fall *the earth as a great magnet!* It was after seventeen years of weighing and testing that "observation" he gave to the world the knowledge educed in the law of gravitation. Apparently, then, knowledge does not lie in the *mere* observation and experience, but in our evaluations of them.

Ever men seek new experiences, chase after new sensations, travel continents over for fresh observations, when not one of their old experiences has yielded its full meed of knowledge; not one sensation has been understood; not one observation found its relativity to former sights and sounds. Ever students of "the occult" strain by practices and processes to arrive at the great mysteries—mysteries hidden in the simplest details of their daily lives, in the most prosaic duties, if they could but evaluate them rightly. For not one duty but would link them to their universal duty; not one particular detail but bears its Karmic relation to the Kosmos. The great mysteries are near at hand, though we put them far away; "the other side" is but the *inner* side of all we see. Or, as H. P. B. phrases it in *Isis Unveiled,* "It but needs the right perception of things objective, to finally discover that the only world of reality is the subjective."

Rare indeed, however, is the man who feels himself at a loss to evaluate the experience or the character of another. Just such an ingredient added, he will say, and the experience precipitated would have been quite otherwise. *He* would have avoided such a painful sequence of events, had those circumstances been his lot; yet, the lot which *is* his remains unappraised, nor can he guess that what seemed to him a most untoward occurrence has made a new heaven and a new earth for the one by whom it was understood. This person touches him with pleasure; another, with dislike and distrust; relations with others are sometimes stimulating, again wearisome. If only such a fault were lacking, or that defect absent in those others, how altogether lovely those relations would be! But he fails to consider that the lacks or warps in human contacts are in part—maybe wholly—his own; as the very completeness in them

also springs from his own nature, bound to meet its own as the strands of Karma weave in the pattern set.

History records of all the sages—of all divine incarnations—of all great reformers—that the evaluations of them by the men of their own time were false and superficial, guided by prejudice and preconception alone. Then, after their death, contradictory opinions arise, and finally, the men of another age proclaim as great the prophets of the age gone by, while in their turn, blind, perhaps, to the thought pioneers now tilling a virgin soil before their very eyes.

So came Helena Petrovna Blavatsky with her mission to the world in 1875—to be appraised a "medium" by some who were closest to her; to be excused by others of her students for the "inconsistencies" and unconventionalities which were *purposive* to her; to be estimated by those whose evaluation of themselves was higher, as "chela," or "physical plane guru." In less than five years her work was undone; in ten years her name was buried in the dust of dead memories by those who could not evaluate her message of continuous existence—*in a body, or out of it.* But after thirty years, two continents ring with the rallying cry of "Back to H. P. B." and we know now by her own words and work that no "medium," but the very antithesis of "medium"—an Adept—*a divine incarnation,* so far as we are concerned—was on earth, whom we knew not, whom we could not then evaluate, for the small worth in ourselves. It can only be when we shall have learned the doctrine of relationships—personal and universal—as she enunciated it in the Three Fundamental Propositions of the Secret Doctrine, that we shall have a true basis for evaluations; and, henceforth, in whatever incarnation, we must unerringly find and know the true.

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# SUBJECTIVE OR OBJECTIVE?

You ask if life in the astral is "subjective" or objective"? Just consider that anything you perceive is "objective," whether it is on the astral or any other plane. The things seen are always objective. They are due to perception. That which sees is "Subjective," and it is not changeful but *changeless.* It is the seer in every being that is the real and unchanging, but what he sees constitutes his own creation or his own evolution, no matter in what state of substance it may be. When we are in the astral state, then the physical state is subjective to us. For what is seen is always *objective;* what we are thinking about is *subjective.*

—Robert Crosbie.

# ON THE LOOKOUT.

## SECRET OF ETERNAL LIFE—

An "Universal Service" dispatch of May 14, from Paris, recites that two French savants, Doctors Callippe and Scuffland, have "stumbled onto the secret of the possibility of eternal life:"

> "Matter, hitherto considered inert, is found by the eminent Doctors to be illimitable reservoirs of life. . . . Experiments conducted with meteors and rocks . . . have revealed organisms capable of reviving and self-producing under the stimulus of tremendous heat and water.
>
> The Doctors declare that living organisms at the formation of the earth's crust were caught in sediment, losing their character from compression by gases. Then this is said to have resulted in crystallization without the loss of the latent power of life. . . . ."

Thus, in theory at least, and as a result of inferences drawn from their own experimentation, here are scientific experimenters forced to throw away the supposed impassable barrier between "organic" and "inorganic" matter, between "animate" and "inanimate." True, it has not yet occurred to them that the "earth's crust" and the "gases" are also "matter" and therefore also "inert life." True, it has not yet occurred to them that, as "force and matter" are in their ultimate *one* in the admitted theories of Science, the "tremendous heat and water" are also forms of *Life*. But all this will come, and with constant acceleration, as our modern "savants" stumble and *fall* with ever increasing frequency and facility under the impetus and stimulus of *mental* and *moral* forms of Life which they do not at present recognize as other than mere qualities and characteristic of "organic" matter. It is worth while to quote a few sentences from the *Secret Doctrine* for comparison:

> "There is no such thing as either 'dead' or 'blind' Matter. The whole order of Nature evinces a progressive march towards a *higher Life*. God, Monad, and Atom are the *correspondences* of Spirit, Soul, and Mind.
>
> "Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and charges the *forms* and expels those souls from their temporary abodes.
>
> "The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings. Each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle. They are *perfected*, when not *incipient*, men."

This is "evolution" carried to its highest terms, its Occult terminus—"this is the doctrine of Karma," and its corollary, Reincarnation. Science, *nolens volens*, is on the path that leads straight to the study of the *Secret Doctrine* as its *text-book*.

## THE HUMAN AURA—

Another phase of Theosophical teachings half sensed and half distorted by the boldest of the scientific students is indicated in prolonged researches and experiments conducted by Walter J. Kilner, B.A., M.B., M.R.C.P., late Electrician of St. Thomas' Hospital, London, in his recent book, *The Human Aura*. This book is sufficiently noteworthy to inspire a lengthy illustrated article in "Science and Invention," the leading American periodical of its

kind, by H. Gernsback, its Editor, a Member of the American Physical Society. The experiments were conducted through screens employing certain ingredients and used under certain light conditions although Dr. Kilner soon gained the ability to see the Aura without mechanical or chemical aids. The book contains full details of the methods employed and the results achieved. Says Mr. Gernsback:

> "There is nothing new about the human aura, it has been written upon and discussed since antiquity; many clairvoyants and those endowed with psychic powers have claimed to see the human aura or atmosphere. This as a rule has been scoffed at by most scientists until very recently. . . .
>
> "There is nothing occult about the Aura. . . .
>
> "In trying to explain the phenomenon of the human aura, Dr. Kilner thinks that it is due to ultra-violet rays. . . .
>
> "No two auras of any two individuals are the same. . . .
>
> "Illness, hysteria, disease, etc., all affect the aura, while various illnesses affect the auras in different ways.
>
> Dr. Kilner in his experiments found that the aura could be influenced also from the outside by various physical means. . . .
>
> "That heat has something to do with the human aura seems to be borne out by the fact that no aura has ever been seen on a corpse. . . . The aura in all cases vanished within a few hours after the death of the subject. . . .
>
> "The human aura is a fascinating subject and has now been brought into the realms of physical research. Its chief use probably will be for physicians in diagnosing certain diseases as Dr. Kilner has already done."

## THE REAL SIGNIFICANCE OF THE EXPERIMENTS—

Mr. Gernsback "advances a theory that may be rather startling at first, but it seems to fit every requirement in the case." This theory is "that the aura is nothing more or less than the chemical emanation exuding from every animal body. In other words, that what Dr. Kilner has done is merely making visible the odors of the human body." All the inferences indicated are natural for one whose fundamental conception is the reality of "Matter" and to whom Spirit, Soul and Mind, like the "aura" are mere "characteristics of matter"—if they exist at all. The admitted fact that the existence of auras has been proclaimed for ages by Seers and Sages as well as "clairvoyants and psychics," and as consistently "scoffed at" by scientists, spells nothing to the materialistic thinkers. Nor does it occur to them that there is more to, and in, the "aura" than they now perceive and speculate about. But, just as clairvoyance, phychic powers, psychic phenomena, and the whole range of "religious experiences" have been rejected, denied, scoffed at, and then reluctantly admitted as having a "scientific actuality," so this subject of the aura, once entered upon, must drive the scentific experimenter still further into the investigation of the *occult* side of nature, and into still further delusive "theories," until at last, compelled by facts beyond their understanding but within the range of their perceptions, they turn to the *Secret Doctrine* as being, in very truth, "the only possible key to the Absolute in Science" physical as well as metaphysical—and that the twain are One. Meantime, students of the philosophy and science of H. P. B. may enjoy a quiet satisfaction as well as, perchance, a quiet smile, at the continual invasion, the continual disconcerting invasion, of the "occult" into the "realms" appropriated by "Science." It is now "science" and "religion" which are very much on the defensive—not "occultism" and "psychical research."

## PRACTICAL VIEWS ON PSYCHIC PHENOMENA—

This volume, by Doctor George E. Wright and from the press of Harcourt, Brace and Howe, New York, is a reasoned and reasonable discussion of the laws of evidence for supernormal occurrences. The valuable principles

laid down and sustained can but go far with thoughtful readers in aiding them to revise their criteria of testimony to subjective phenomena of all kinds. Dr. Wright, it is true, inclines strongly to the view that alleged communications from the "disembodied" are what they purport to be—messages from "departed spirits" of human beings; but this belief is an inference drawn from the "facts" of subjective phenomena, and has nothing necessarily to do with the actuality or non-actuality of the facts themselves. Dr. Wright's thesis in behalf of the facts of supernormal occurrences, as testified to by countless witnesses, may be briefly summarized. He holds that the verification of alleged physical phenomena lies in the fact that any other physicist to prove or disprove the purported experiments by the simple process physicist is able to prove or disprove the purported experiments by the simple process of repeating them at will and *ad libitum:* the *proof* of experiments with the inorganic being by *repetition.* Since "psychic phenomena" are certainly not capable of this kind of proof, are they therefore to be rejected and excluded? Certainly not, thinks Dr. Wright. The proof is *cumulative,* not repetitive:

> "Generally speaking, experiment in inorganic science is always instructive and never, finally, misleading. The experimenter is dealing with phenomena which are invariably referable to the fundamental dimensions of space, mass, and time. . . .
>
> "The personality of the experimenter does not, in such cases, have much effect. Mechanism is available to take the place of Sensation. . . . The ultimate appeal, therefore, is always to mechanism. In psychic experimentation, however, we have generally no mechanism to help us. The experimenter is his own apparatus, his own Psychoscope. He is dealing with phenomena which are, by definition, extranormal, and not referable to physical dimensions. He is evaluating these phenomena by their sensory effects upon himself."

WHAT ARE "PHENOMENA" ANYWAY?—

Whether religionists, spiritualists, psychical researchers, physical scientists, or whatnot, the fundamental obstacle to *understanding* whatever transpires in Nature is not any lack of "phenomena" of all kinds, nor the contradictions that seemingly exist between one class of phenomena and another. The difficulty lies in the rooted human notion that "phenomena" are *real,* and therefore themselves the *basis* from which to reason—or speculate, or receive "revelations." They do not recognize *Consciousness* as the cause of *all* phenomena. *Spirit* is *unreal* to them—a product and effect of Matter or "God." Says H. P. B.:

> "The chief difficulty which prevents men of science from believing in divine as well as nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the 'Spirits' of the Departed, is *the general ignorance of all,* except some Occultists and Kabalists, *about the true essence and nature of matter.* It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence* . . . that the student has to depend. . . . What is called 'unconscious Nature' is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyan-Chohans) . . . whose collective aggregate . . . constitutes at one and the same time the MIND of the Universe and its immutable LAW."